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The South African Outlook

[AUGUST 1, 1942].

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The South African Outlook

The end is victory, the means austerity and endurance.

—The Economist.

* * * *

The War.

Throughout July news of bitter fighting has come from Russia and Egypt. In Russia the fighting has been on a scale unknown in previous wars. In Southern Russia the defenders have retreated while at the same time inflicting terrible losses on the enemy, whose armies in the last days of July were battering their way into Rostov. Further north at Voronezh Russian forces were engaged in a great counter-attack and were gaining ground. With millions of soldiers on either side fighting on a front of over a thousand miles discussion of military strategy becomes a matter of guesses excepting in the innermost war councils of the opposing armies. In Egypt the Allied forces after their rapid retreat from Libya in the last days of June have been able to stand firm throughout July on a line roughly running south from about eighty miles west of Alexandria. Throughout July news has continued to come through of South African casualties and prisoners of war—news hard to bear but being bravely borne by relatives and friends and the country as a whole. From the Far East little has been reported and less has been told of the relentless silent struggle which never ceases on the high seas. According to British statesmen in mid-July we entered on the most critical eighty days of the war. Mr. Bevin, British Minister of Labour, on July 26th said "Eighty vital days lie ahead of us. If everybody works with a will, victory is possible much sooner than ever seemed possible before." God grant that this hope may come true.

* * * *

Broadcast Talks on War Effort.

In a delightful couple of broadcast talks on the Native Military Corps, Major Frank Brownlee recently revealed some of the efforts made by Africans in support of the war. The Corps now comprises some twelve battalions, each under the command of a European colonel. Members of the Corps are employed as motor-drivers, mechanics, stretcher-bearers, male nurses, infantrymen, batmen, cooks, typists, etc. Particularly as stretcher-bearers have they distinguished themselves, so that three of them have been awarded the Military Medal. Native contributions to War funds now amount to about £24,000. While the men have been on active service, the women have been busy knitting pullovers, scarves, socks, balaclava caps and other articles. These with other gifts are being sent to the Native troops through the Gifts and Comforts Committee. During the past six months some thousands of parcels of gifts have been forwarded for which many letters of appreciation have been received.

* * * *

African Soldiers are not Forgotten.

Recently the Umtata War Fund sent a donation of £20 to the S.A. Gifts and Comforts Fund. The amount was specially earmarked for African soldiers. Accompanying the cheque was a letter asking for full information on the benefits derived by African soldiers from the S.A. Gifts and Comforts Fund, says the *Territorial News*. The reply to this communication is given below and it will be seen that African soldiers are not forgotten and that a steady stream of comforts goes out to them. The letter reads: "We are in receipt of your letter of the 8th inst., and would like to express our appreciation of your generous gift of £20 to be used in the provision of comforts for the Natives attached to the Union Forces. A careful record is kept in our books of all such sums and up to the end of April the total had reached £1,289. Our expenditure, however, has by no means been limited to this amount. In addition we receive considerable quantities of knitted goods from Native work parties and others interested and these, after checking, are placed in a separate section of our warehouse. Each month we pack a consignment of comforts parcels (glory bags) specially for Natives and place therein the socks received as well as handkerchiefs, matches, sweets, bootlaces, razor blades, etc., etc. The cases containing these are distinctly marked and our distributing officers up North are also specially advised. The quantity sent from time to time varies and in January the parcels numbered 1,250, in February 550, in March

1000, in April 2,200, in May 1,050 and so far this month 2,050 making a total of 8,100. Balaclavas and scarves are sent separately (6,000 of the latter were sent for the recent winter in Libya) and so are cigarettes and snuff. A few months ago the Quartermaster General was kind enough to send us a copy of a letter he had received from the Commanding Officer of the Native Military Corps attached to the Middle East forces, dealing with this aspect of our work and we append extract for your information. Probably, however, the greatest expenditure is incurred in the provision of sporting goods and musical instruments for the Natives not only up North but those stationed in camps within the Union. We constantly receive applications from Commanding Officers here for footballs, etc., and all these applications receive sympathetic consideration. While naturally what we are able to do depends on the financial support granted by the public your Committee will see from the above that the Native section, of whom such excellent reports are being received, are by no means being forgotten. Yours, etc.,

R. J. YELL, Secretary."

* * * *

The extract from the Quartermaster-General's letter reads: "The Gifts and Comforts Committee are doing a wonderful job of work in sending all the marvellous gifts that they do to the troops up here. I had the good fortune to be able to distribute one bag of comforts to each of our Native details at the depot the other day. They were thrilled to the marrow. It was really amusing to see each one examining his parcel and exchanging various items with his pals for those which were more suitable to his requirements. The appreciation shown by all ranks was wonderful. The distribution of sporting material and wireless sets is also a wonderful help to keeping men fit and amused."

We are glad to be able to give further publicity to the foregoing account of a splendid piece of work, for it is a clear refutation of the wretched rumour that "African soldiers get nothing" which has been going around. But too much cannot be done for the men who are giving so much for others, and relatives and friends of African soldiers must go on sending the letters and personal gifts which the soldiers so much appreciate.

* * * *

Non-European Heroes.

Many stories of devotion to duty and courage on the part of Native and Coloureds in the South African forces are coming to light. Here is one outstanding example of the work they did. A young Cape Coloured was sent with an anti-tank gun crew to the Tamar Box, a defensive position on the escarpment behind the Gazala line, writes a Special Correspondent to the *Cape Mercury*. When the Germans were thrusting north to cut off the South Africans withdrawing from Gazala, Tamar was heavily attacked. Tanks were milling round, shells were falling

all around and the Coloured man was lying in a trench 150 yards from the anti-tank gun. Looking around during a lull he noticed that something was wrong with the gun; it was tilted at a peculiar angle. Under heavy shell and machine gun fire he crawled over to it. He found the members of the gun crew all wounded. He washed the blood from their faces with water from his water bottle and helped them to drink a little. He did what first aid he could for them, and then still under very heavy fire he crawled to the nearest infantry post and asked them to send for an ambulance. They told him that no ambulance could get through at that time but they would get one as soon as it was possible. He then said, "Well, I will go back." They tried to dissuade him, telling him that he could not possibly get there alive. He got out of the trench and crawled through the hail of fire. He arrived untouched. He then ministered to the wounded men for two hours. The bombardier died, and the Coloured soldier thought he had better try again to get help for the others. He crawled to another infantry post, again under heavy fire, and there the officer managed to get in touch with an ambulance unit. When the ambulance arrived he guided it to the position.

* * * *

A warm tribute to the commendable behaviour of the non-European personnel attached to the South African anti-aircraft battery at Sidi Rezegh last November is paid by the officer who commanded that battery and is now back in the Union. The non-Europeans, he said, remained steady in the face of the terrific artillery barrage put down by the Germans and the dive-bombing attacks by Stukas. At great personal risk they performed all sorts of tasks outside the scope of their normal duties. They carried the wounded in under very heavy fire and in one case an officer's batman actually assisted with the ammunition at a gun. Many of those who got away from Sidi Rezegh owed their escape to the resource of the Native lorry-drivers. The Bishop of Pretoria recently returned from Up North. He writes in *The Kingdom* "I am sure that when the happy day comes that our soldiers return from the North they will demand a square deal for our Africans." Chief Tshekedi Khama and Chief Bathoen have also been visiting the Bantu troops in Egypt. Their presence must have greatly cheered the men.

* * * *

The Spiritual Issues of the War.

The Germans took Norway by treachery and force and the position of Sweden is such that the Germans claim that they can take it any day "by telephone." The fate of Norwegian clergy and teachers since the German conquest has been terrible. In the circumstances how splendidly courageous are such men as Dr. Gustaf Aulen, Bishop of Strangnas, a well-known leader of the Swedish Church, who on the Norwegian National Day at Stockholm stated "I see prisons and concentration camps full

of Norwegian citizens in all walks of life, many of them Norway's best known and most highly esteemed men. Others were not even allowed to remain in Norway. They were carted off to a foreign country to meet an unknown, fearful fate. I see Eyvind Berggrav, confined in a small remote hut. There is barbed wire outside. A band of men, armed with rifles, pistols, and truncheons, mount guard over the dangerous prisoner who prays for his people, and strengthens his spirit with the Word of Life. We see Norway beaten, bound, tormented, racked in body and soul. But we also see something more. We see one of the proudest, most cleansing, uplifting and steeling sights the human eye can see. We see a nation unwavering, enduring and suffering, but standing firm—staunchly and immovably firm. I doubt if this can be described better than in the words of the Bible: 'Troubled on every side, yet not distressed: perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. 'As having nothing, and yet possessing all things; as dying, and behold we live.' Yes, Norway lives, and shall live. It is not for small things that the battle is being fought, this glorious battle without arms. It is for the highest of all things."

Port Elizabeth's Fine Record.

The Government looked on Port Elizabeth's municipal housing scheme as a model for the whole country, said the Minister of the Interior, Mr. Lawrence, at a ceremony at McNamee Village, when he unveiled a plaque on the 3,000th house erected by the City Council. The Mayor, Mr. Schauder, said Port Elizabeth had, up to the present provided 5,000 houses for Europeans and non-Europeans under its economic and sub-economic schemes. The Native had more freedom in Port Elizabeth than anywhere else in the Union. There was no curfew and no registration. The council had "drawn a dividend" for this enlightened policy in having a loyal and law-abiding Native community.

The South African Health Society.

The South African Health Society was established at Lovedale over thirty years ago. It was in those relatively early days that its founder (Dr. Neil Macvicar) realised the urgent need for some organisation that would devote its energies towards making people "health-conscious" in the sense that their well-being depended so much more on the knowledge of how to *prevent* disease rather than on its *cure*. This view is set out in the Society's earliest aims; for we find set out as its object, then as now, "The promotion of Health among the People of South Africa." This it sets out to do by; (a) The education of public opinion and the stimulation of individual initiative. (b) The influencing of Parliament, local authorities and other public bodies on matters relating to the health of the people. The method the Society adopts in attempting to

do all this has been by the establishment of a central office for the collection and distribution of information as to modes of diffusion of disease and methods of prevention; by the publication of a quarterly magazine; and by public lectures by eminent medical men whom it elects as its Presidents from year to year. Amongst the Past-Presidents of the Society will be found such names as those of Sir Edward Thornton, K.B.E., Dr. P. Allen, respectively a former, and the present Secretary for Public Health; Dr. A. J. Orenstein, C.M.G.; Dr. H. W. Dyke, C.B.E.; Drs. J. B. McCord, J. S. Moroka, Elsie Chubb, A. B. Xuma, P. W. Laidler, C. P. Anning and several others just as distinguished, each in some particular sphere of positive health.

The Society's Magazine has been published continuously for the past thirty years with but one break during the last Great War. It has a circulation of over 3000 copies and goes to every African school in the Transkeian Territories, Pondoland, Basutoland, the O.F.S., and Glen Grey. It has a limited circulation in the rest of the Ciskei and other provinces. It is hoped that the day is not far off when it will go into *every* school in the country for, so far as we are aware, it is the only one of its kind in South Africa. A forthcoming issue of the Health Magazine will contain a brilliant and thoroughly interesting address delivered at this year's Annual Congress by the retiring President (Dr. Neil Macvicar), on the history of Medicine.

Public Hospitals giving full training to African Nurses.

We have pleasure in drawing our readers' attention to the following news item which appeared recently in the South African Press. "Six non-European nurses from the Pretoria General Hospital entered for the preliminary South African Medical Council examinations and all passed, two obtaining honours. Fourteen non-European nurses entered for the final examination, eleven passing. The remaining three will write the supplementary examination. This is the first group of non-European nurses who have done their full training at the Pretoria Hospital." This year also the Johannesburg non-European Hospital has successfully sent in African nurses for the Medical Council's final trained nurses examination. In view of the unbelievable overcrowding in the wards of this hospital and the difficulties that in consequence had to be overcome, the matron, the teaching staff and the nurses themselves deserve great credit for this achievement.

News of two Mission Hospitals.

At the Dutch Reformed Mission Station of Isilimela, Pondoland, says *The Territorial News*, on the 25th of May, the corner stone was laid of a new hospital for the Natives of the district. The Chief Magistrate felicitated the workers on the progress made and spoke of the great

work done by the Dutch Reformed Church on other mission fields. This hospital will be a welcome addition to the missionary forces operating along this line in South Africa. On June 13, we learn from *The Cape Mercury*, the Secretary for Native Affairs, Mr. D. L. Smit, formally opened the new nursing quarters for European staff and Native nurses and also an X-ray plant at the Methodist Mission Hospital at Mount Coke in the King William's Town district. Those present were reminded that the Mount Coke Mission was founded by William Shaw in the year 1825. The mission has had a stirring history, and in recent years the hospital under Dr. H. M. Bennett has been doing most useful work.

* * * *

The Grave of Chief Sandile.

We have learned with pleasure that the Historical Monuments Commission has arranged for a suitable stone being erected to mark the grave of Chief Sandile, of the Ngqika tribe, who was killed in the war of 1877-78. It bears a bronze tablet inscribed in Xhosa, English and Afrikaans. The grave is on farm land not far from Stutterheim. A similar mark of honour was paid some time ago to Sandile's father, the great Chief Ngqika. His grave is close to Burnshill Mission Station, between Middel-drift and the Boma Pass. These tokens of respect on the part of an influential government body are, we feel sure, much appreciated by the African people.

* * * *

Retiral of a Lady Medical Missionary.

"Many tributes were paid in Western Pondoland to Dr. Irving, medical officer in charge of St. Barnabas' Mission Hospital, Ntlanza, on her retirement. She has held this post for thirty years and devoted a life work to the welfare of the Native people," writes the Native correspondent to *The Fort Beaufort Advocate*. "When Dr. Irving first came to Ntlanza the hospital was only a wattle and daub building with thatched roof and mud floor for five inpatients. Now there is a brick built hospital with wooden floors, water laid on, electric light, good sized wards, operating theatre, dispensary, nurses quarters, and doctor's residence which gives some idea of the magnificent way the work has grown since the doctor first came as a young woman. Recently a large number of Europeans and Natives from the villages of Libode and Ngqeleni, and Umtata came out to the Mission to bid Dr. Irving good-bye and to pay tribute to her work amongst the Natives. The people of Libode presented her with a travelling rug and the people of Ngqeleni a purse of money."

* * * *

Prize Essay Competition.

The International Institute of African Languages and Cultures has announced the conditions of a new prize essay competition, which are as follows:—(a) Essays should be limited to 3,000-8,000 words. (b) Manu-

scripts should be neatly written or typed on one side of the paper only and the title of the essay and the name and address of the writer should be on a separate page. The essay should be of such a length that if typed it would consist of 300-500 lines. (c) Where possible the Institute will take steps to arrange for publication of the best essays, which will remain the Institute's copyright. Fifty copies of the printed essay will be sent to the successful author free of charge. Royalties cannot be expected on a small first edition. But if the first edition is sold out and there is a demand for a second edition, arrangements will be made by which the author shall receive the customary royalties. (d) In addition an honorarium of two guineas will be awarded in recognition of the work of the successful author. (e) The languages chosen for the year 1942-1943 are as follows:—Amharic, Zande, Ruanda or Rundi, Nyanja, Pedi, Kongo, Fulani (including such variants as Tukulor), Yoruba, Twi or Fante, Mende. (f) Essays should be addressed to: The Secretary, International Institute of African Languages and Cultures, Seymour House, 17, Waterloo Place, London, S.W.1. England. They should be posted not later than the 1st of April, 1943.

* * * *

Prizes for Essays.

The awards of prizes in the recent essay competition arranged by the S.A. National Sunday School Association have now been announced. The subject was "How can we make the Sunday School Attractive to Native children?" One hundred and one essays were sent in and the following were the successful essayists: *First Prize*: Shadrach Ngcobo, R.F.M. Hospital, P.O. Box 14, Bre-mersdorp; *Second Prize*: V. W. W. Moahlilo, Adams College, P.O. Adams Mission Station, Natal; *Third Prize*: Mr. T. T. Nocanda, Mdisa School, P.O. Ntsikizini, King Williamstown; *Fourth Prize*: Theophilus I. Ngubane, Thongwane Govt. Aid. School, c/o Volkers Pte. Bag, Vryheid, Natal; *Fifth Prize*: Miss Grace Matshikiza, 8 Scanlen Street, Queenstown; *Sixth Prize*: Mr. J. L. Komane, Mafeteng, Basutoland.

* * * *

The Bantu at the Crossroads.

Under this heading we printed in the July *Outlook* an article which most of our Readers will remember. It contained some challenging statements, and a plea directed to those in high places. The *Cape Times* gave this article a very appreciative review while the *Forum* gave it a sub-leader and reprinted the article. We look on it as a most encouraging sign from the point of view of the future of the Bantu, that editors of journals of this standing, whose pages are read by statesmen and often interpret their views, should sympathise with, and give most helpful publicity to, such ideas and viewpoints on Native affairs as the *Outlook* gives frequent expression to.

The "Christian Reconstruction" Conference

A NOTABLE SERIES OF MEETINGS

Notes and Impressions. By T. Atkinson

THE Christian Council of South Africa met in conference at Fort Hare from 30th June to July 3rd to discuss problems surrounding "Christian Reconstruction—a reconsideration of the Christian Enterprise in South Africa." "Post-War Reconstruction" was a term much in use before the conference opened, but many of the problems which came under review were seen to be in urgent need of dealing with as soon as possible and thus "Christian Reconstruction" better serves as a short title to cover the proceedings.

For many months before the conference opened much thought and prayer and work had been given by many leading Churchmen to such problems as seemed most pressing for discussion and on which the rank and file of Churchmen and the general public of South Africa seem most in need of guidance. Discussion groups met regularly in many parts of the country and the findings and recommendations of these groups had been forwarded to the chosen speakers on special subjects, a procedure which ensured that the thoughts and convictions of the rank and file of the Churches would receive their due place in the considerations of the conference. Thus many streams of deep thought and rich experience converged for pooling at Fort Hare. Only thus could one of the foundation purposes of the Christian Council be achieved—to consider and then to speak with one voice in the name of all the affiliated Churches. South Africa is a Christian country and therefore even the highest in the land should listen and heed when the united Churches feel the need to speak with one clarion voice. There can be few who today deny that the times do not cry out loud for a clear lead from those who speak in the name of organised Christianity.

When the time and place for the Conference were first agreed on travelling facilities were much easier than in mid-year, while the military situation in North Africa had not then the tragic significance for South Africa which it had at the end of June. The news of the disaster at Tobruk with its consequent grief or anxiety over relatives in the fighting services prevented a number of delegates from attending, while among those present many were in similar case. In the end some one hundred and forty of the leading men and women connected with over forty organisations met at Fort Hare to plan for Christian reconstruction at a time when the fate of Egypt, and with it Africa, seemed to be in the balance, and when the newspapers were filled with the gloomy debates in the British House of Commons. The annals of Christendom contain many parallel and many much worse situations. Christians in Norway, in Czechoslovakia and the Phillipines today suffer and pray for deliverance, but they cannot get together to plan. In comparison South Africa is a land of heaven-sent opportunity.

Whatever the feelings of the delegates were as they travelled to Fort Hare all must have felt before the meetings closed that it is the Will of God for those who are not completely absorbed by the war effort that they should be deeply engaged in the vital work of planning for the future. This for me was the outstanding impression of a series of meetings which at times reached to great spiritual heights, were occasionally highly intellectual and were sometimes on good honest yeoman levels.

As I sat through the proceedings of those three days I was time and again overtaken by the consciousness of a personal insufficiency for more than mechanically recording what was going on around me. A full Report of the conference proceedings will appear in due course; this I mention here as I was commissioned to give my own impressions, but these I must try to suppress so that in these pages the conference may speak. For speak it did, courageously, in words and tones which are a challenge and a hope for South Africa. Its findings must be heard and re-echoed from many pulpits and platforms and assemblies throughout this land in the days to come.

Many messages to the conference were received but I will quote only one, this being from the Governor-General, Sir Patrick Duncan, who wrote: "I trust that this conference may call for a deeper consciousness of unity among the churches and for a resolve to lay aside, as far as possible, every obstacle which today impedes them in proclaiming with one voice the message of Christ to the world."

THE FINDINGS.

The Findings were the outcome of the conference and were published later, but readers who are keen to know what was agreed on rather than what was said will do well to turn at this stage to the Findings on page 136.

THE CONFERENCE SERMON.

On Tuesday evening, 30th June, the delegates first met for a service of worship and intercession conducted by the Rev. A. Arthur Wellington and the Rev. E. W. Grant, the first the President and the second the Hon. Secretary of the Christian Council. The President preached on the theme which lies at the core of the Christian faith, the realities and the mysteries of the crucifixion and the resurrection of Our Lord. The times called for a reconciliation in one heart and one soul of those who love the Son of God. "We are made of one blood of all nations." God is the father of the nations. A family without a father is a mob.

After this service delegates took opportunity of greeting one another. Many were "old hands" and old friends who yet rarely see each other. Others were new to such affairs. Many were the introductions and joyful reunions.

On Wednesday morning, July 1st, at 9.15 Sir Herbert Stanley, G.C.M.G., took the chair, the President (Rev. A.

Arthur Wellington, Governor of Healdtown Native Institution) welcomed the delegates, after which the Rev. W. N. H. Tarrant, M.A., took the lead in a short devotional period. Following this *His Grace the Archbishop of Cape Town* (the Most Rev. Dr. J. R. Darbyshire) took the platform to speak on

WHAT WE BELIEVE :

"GOD AND HIS WILL FOR THE WORLD."

(Some people will wonder why in these days of urgency the conference began here. It is often considered a sign of broad-mindedness to say that what people believe does not much matter so long as they act rightly. Yet actions spring from the often hidden sources of beliefs. Nazi and Fascist propaganda changed the beliefs of whole nations and with it all that they do and stand for. So this Christian Council conference rightly opened with a discussion on "What we believe.") The Archbishop said :

In the paper which was circulated and discussed by a number of groups in preparation for this conference, my purpose, whether well or ill fulfilled—was to show that our belief in a Revelation which set forth the Will of God for the world was strictly relevant to the concern so widely felt today that some way must be found for the better ordering of human society. That design of mine was twofold, that is, to shew that a Revelation of God's Will was necessary as completing and giving a meaning to Nature and History, and, in the second place, to state (with necessarily excessive contraction) the character of that Revelation.

I believed and still believe that the first part of my design was very essential, but I think it bewildered some and bored some. I still do not see how we can simply hurl at society today a Christian ultimatum "Christ or Chaos"—and that for two reasons, first, that Society is sufficiently well educated to ask "On what grounds do you assert that there was any need of a Revelation or in actual fact that one was ever given?" The world is full of groups of people championing this or that cure for our ills. Some of them like Communism and even Nazism function almost as religions in the zeal they evoke. Men not unnaturally say "Is your boasted Revelation of any different reality and based on any more valid ground than these?"

And next, because one of the main reasons for the widespread rejection of Christianity is that it cuts across modern conceptions of self-realization in society as it is; so definitely that men feel they cannot reconcile it with life as they live it. How can we hope that they will be persuaded to work for a change in the way of living until a Christian can breathe and move and have his being in society, unless we can shew them that the Christian Revelation is the crown of what Nature and History have to teach us. It is not merely that many professing Christians ignore the challenge of the Gospel to Christian living: many *now despair* of the possibility of being Christians in modern conditions.

It may (not unreasonably) be urged that the majority of folk cannot follow a philosophic argument, and in any case it does not touch the conscience. More evangelism not more metaphysic is what we want, they say. In fact we need both. The unbelief of the intelligentsia percolates down to the common folk, and is made an excuse for unbelief by the worldly. By all means let us embolden our

evangelism, but do not scorn the attempt to proclaim the Gospel with understanding as well as with zeal. I wish indeed that a far abler brain than mine could put before you the intellectual basis of Christian belief. I adumbrated in my paper the approach which seems to me clearest. I cannot claim to have adumbrated it adequately. But let me not be drawn again into an attempt to philosophize. Let it suffice to say that thinkers of first class ability have shown us that all we know of Nature and History, all we experience of aspiration and of love, all our unsatisfied desires and spiritual hunger combine to drive us to this conclusion that for a proper understanding of life, and for a hopeful ordering of society, for deliverance from the sins that beset us and the impotence that impairs our efforts, we need and can receive the knowledge of God through the redemption wrought in His Son and the inspiration and guidance of His Holy Spirit. Here and here alone lies the hope of victorious life.

We turn then to enquire what is the character of this Revelation: it possesses four notes which I would press on your attention:—

- (a) It is universal—for all.
- (b) It is redemptive—offering salvation.
- (c) It is corporate—a social fellowship.
- (d) It is—and here I boggle for the right word. It is eternal, spiritual. That is to say it offers a life that so transfigures our earthly life that we interpret and live it with eternity in view. We become citizens of the everlasting City of God.

* * * *

The foregoing extracts will probably fail to convey to the reader the full quality of this address and the impression which it made on the meeting. For many delegates to the conference this was their first opportunity of hearing the Archbishop. His words and his personality possessed a thralldom which held the meeting from first to last, and lifted the conference at the outset to spiritual and intellectual levels in which great things seemed possible. So deeply impressed was the next speaker, the *Rev. A. J. Haile*, Principal of Tiger Kloof Missionary Institution, that he apologetically introduced himself as "only a working missionary" from whom such good things should not be expected. Those who know Mr. Haile's work and in what affection the missionfield holds him blessed those who had chosen him to follow the Archbishop. In his opening remarks Mr. Haile paid a most gracious tribute to the Secretary to the Council, the *Rev. E. W. Grant*—"I like to think of this as his conference."

Mr. Haile went on to say that whatever Christians have to offer to the bewildered world of to-day, it must be something of value, something by which Christians can live. The object of our faith must have objective worth and must be supremely good. It must be something given, something revealed. In the Gospel it is not man who speculates, it is God who speaks. God broke into history in the Person of Jesus Christ. That is the distinctive characteristic of our Christian faith. In the passion of our Lord we see the redeeming action of the living God. Death could not hold Him. That is the foundation of our belief. Other speakers would tell us how faith, belief, adoration, worship, must issue in service. It matters everything what we believe.

Following Mr. Haile several speakers spoke, but for lack of space this and the interesting discussions which

followed all the chief addresses must needs go almost unmentioned here. Some of the points made in the discussions were afterwards embodied in the Findings which the conference finally adopted. Those present represented a wealth of thought and a rich variety of experience which made the discussion periods a vitally important part of the proceedings. All the ore mined in these periods was not, of course, pure gold, but some rich veins were opened up from time to time in the five minute periods to which the chairman had reluctantly to limit speakers.

MARKS OF A REDEEMED PERSONALITY.

After the morning tea interval the *Rev. E. Lynn Cragg* addressed the conference on the above subject, which naturally followed on the session devoted to "God and His Will for the World." Mr. Cragg said:

Our subject is, redeemed *personality*. There is a reason for putting personalities first. Only through redeemed personalities can a redeemed society become possible, although it is possible to have a considerable Christian leavening of society through a minority of even imperfect Christians. Society exists for the sake of individuals, not vice versa. This is the present issue between Christian democracy and totalitarianism. A redeemed society is not likely to be fully realised on earth. The Christian goal is the salvation and perfecting of personalities to form the eternal society of heaven. Christianity is not to be judged first by its influence on social progress, but by its perfecting of individuals.

There is no one mould of Christian personality. There is room for many types, gifts and vocations; for the recluse as well as the practical man; the evangelist as well as the social reformer; the mystic as well as the organiser; and so on. But there are certain marks common to all in so far as they approximate to the Christian ideal. That ideal is to be found in the New Testament, not in the "man in the street."

This world, however perfect, cannot satisfy man's eternal nature. Man is made for eternity. This world is a vale of soul-making, a training ground for eternal personalities.

This does not mean that we should neglect this world or flee from it. But we must use it as a means, not an end.

Further, this eternal goal means that we have a Kingdom that cannot be shaken. The collapse of an empire or of a civilisation would not mean the defeat of God. The eternal things remain.

We can never overlook the influence of social conditions on personality. The supreme aim must be, the full development of personality, physical, intellectual, aesthetic, spiritual. Spiritual life, saintliness, are possible under all sorts of conditions. Yet the full development of personality may be hindered or helped by such things as money, leisure, housing, education, general environment.

Love to God and man issues in service and sacrifice.

Mr. Q. A. Whyte declared that the redeemed personality must be a fully integrated personality. It must be not only good, but intelligently good. We are also concerned to-day with the economic motive in life. In any post-war society it is not enough to remove economic disabilities; the Church must also consider a structure of society and Church in which the power motive, to which the Church has often by silence given its blessing, is minimised. Does

righteous indignation play any part in the redeemed personality? After the war, is it going to carry us to another Treaty of Versailles, and are Christians going to acquiesce in a policy of retribution? Can the use of violence in any shape or form be a part of the redeemed personality? The Churches must present Christ in action. Their standard of conduct must be appreciably different from that of the average man. Preoccupation with finance and administration, with answering the challenge of science, rationalism, communism and other things, had obscured the real answer, which is the living of a Christlike life. Only by presenting an attainable standard of perfection and non-attachment in a Christ-like life can the Church take a lead in the post-war world.

The afternoon session opened with *Senator Brookes*, Principal of Adams College, whose subject was

MARKS OF A REDEEMED SOCIETY.

Dr. Brookes said it was our duty to aim at a State which is as Christian as possible. It is not right for Christians to live outside the main stream of life. The idea of the family gives security. It is said that we are not specific enough. Every Christian ought to be thinking about the question of social security, and if he can support it, he should do so publicly. We cannot achieve this without sacrifice. There can be no social reform without taxation. We must pay in peace-time the taxes we pay in war-time, to provide for the under-privileged. In a family the issue of inequality becomes irrelevant. We cannot argue that, because a child is a child, he should receive less than other members of the family. On the contrary he should receive special care. If we faced all these issues from Christ's point of view, we should largely agree. If we were to take action along the lines on which we agree, we should have a programme of action for the next ten or fifteen years. In all these matters the Church must be an instrument, not an obstacle. We cannot have real personal religion without action in the social and economic spheres. We ought not to have peace in our hearts so long as things are as they are. We must not be isolated members of our group with interest in the depressed races; we must carry our group with us. We South Africans must free ourselves from all colour prejudice. We have bought our freedom at a great price.

The question of race relations contains for many a great fear—that of physical contact. We must face in the presence of God the issue as to whether we are willing to go His way in all these things. Let us take the things on which the Study Groups agree, and carry them out first—higher wages, improved health conditions, better careers. We must no longer take completely for granted our whole social structure. The Church's task is both to make individual Christians and to Christianise society. Christians must enter into public life and be there the channels of divine life. What does the Church stand for to those employees who are housed in dwellings which no self-respecting family would enter? What matters most in the wonderful fellowship of a conference like this, is the spirit we take away with us to change our own relationships, and the extent to which we discover what is our personal part in God's great plan for this country.

The Rev. G. B. Molefe spoke of the desire of Africans to share in reconstruction. Outside the home modern society had no human kindness for many of them. It was

necessary to re-examine our attitude to others in the light of Christ's teaching. Politically the only possible line for the African is submission. He fears insecurity. The Church had done much to promote fellowship within its own membership, but much more must be done. Racial divisions within the Church bred a type of nationalism which weakened the spiritual structure. Social insecurity laid upon the Church the task of combating the forces of disintegration.

THE SOUTH AFRICAN SOCIAL ORDER— THE FAMILY

If any delegates thought the conference had been a little too much up in the clouds on most of the first day we came down to mother earth in the evening session when *Miss Miriam Janisch, M.A.*, a Social Research Officer attached to the Non-European and Native Affairs Department of the City of Johannesburg, took the platform to speak on the "Urban Bantu Family." This one heading covers a multitude of inter-related problems which to many people seem insoluble—problems which many living in Native urban areas fail to solve, for the Christian home is not easily set up or maintained in such places.

Speaking of family life in general *Miss Janisch* said: The beginning of a family is a marriage. I should like to see a far greater emphasis in our school and college syllabuses on preparation for home life. America is doing it, and I think that some of the unselfconsciousness of American social manners is attributable to a far more candid and functional educational system than our own. Spiritual training, physiological training, psychological training, homecraft training for boys and girls, the economics of running a home, should be the rule and not the exception. For instance most young independent South Africans have far too much to spend and too little knowledge of budgeting until they marry, and are dismayed at their own abysmal ignorance before quite unanticipated situations. The only budgeting I ever learnt about at school was how to carpet the entire surface of floors on which we used rugs, how to paper walls which are always distempered, and how to waste an appalling amount of bath water by turning on all the taps in succession and calculating the speed at which the water flowed away.

Behind the responsibility of the school lies the responsibility of the Church. Too often the increasing number of those who have registry office marriages tell me that they do not propose to "use" the Church for what they consider mere ritual. They are not aware that the Church has more to give. I know one clergyman and his wife who make friends of every couple he marries. I do not think that he marries many people who have not faced him and one another honestly before marriage, because of his courageous friendship.

I do not believe that the initial family problem is an economic one, although I do believe that family allowances, state medicine, unemployment insurances, old age pensions and the rest have to be brought within the reach of practical politics. Money will have to be found for essential social services to preserve life, if we are to counteract the effects of the amounts we have spent in order to destroy it. But the people who can afford to have children and who should have them are not having them, and the people who cannot and should not have them are keeping the birth rate up.

The family problem in this country is primarily a sociological not an economic one.

Miss Janisch went on to deal with family budgets in which income and expenditure could not be made to balance, unless by illicit means. She ended by suggesting many reforms to alleviate or remedy the present unsatisfactory state of affairs.

This address gave the conference more food for thought than could be digested in an hour of discussion. Some facts brought out in the discussions were that the ideal of the Christian family must at all costs be upheld, that the urban areas were growing too fast for authorities to be able to cope with the ever increasing need for accommodation; that some control of influx was desirable if overcrowding was to be prevented, and that much more could yet be done by Church, State and schools. The transition stage which Africans are today going through has made great inroads on the stability of the African family but stabilisation at the Christian family stage is the only possible goal.

The Rev. J. M. Hofmeyr maintained that reconstruction must in the main be carried out by individual members of the community who, recognising the economic, cultural and spiritual interdependence of the modern world, regard their fellows as members of one large family. The depressed classes and the non-European were all part of the family of God. Within that family the hard task of reconstruction must be carried out by spiritually renewed members who accept responsibility for other individual members of the family.

On Thursday morning the *Rev. A. J. Haile*, Principal of Tiger Kloof Institution, took the chair. After prayers, the *Rev. Seth Mokitimi* of Healdtown Institution spoke on Race Relations.

CHRISTIAN TEACHING IN RELATION TO THE SOUTH AFRICAN SOCIAL ORDER

In manner quiet and in words well chosen this cultured African speaker placed before the conference some of the facts of the inter-dependence of White and Black in South Africa, of the need for inter-racial goodwill, and of the African's desire for help and friendship. He said that the question as to the relation between European and African, between White and Black in South Africa is an old one, one that does not owe its birth to the present world struggle that has brought us together in this conference. It is not a question confined to South Africa. It is one of world-wide interest and world-wide concern. In this country it has grown in intensity and urgency from the days of the early colonists, from the days of what one for lack of a happier phrase has termed "the clash of the two races along the banks of the Great Fish River" more than a hundred years ago, until to-day it stands as South Africa's major problem whose gravity increases as the country progresses.

To call it the "Black Peril," or the "Yellow Peril," as the case may be, is to evade its insistent challenge and to court disaster, for this idea is born of the dangerous assumption and the pernicious teaching that the interests of the two races are mutually destructive; that between the two races there is unavoidable antipathy; that the differences of colour inevitably lead to conflict and that the African can only be given a place in the South African national life at the expense of the European. Those who so proclaim can come to no conclusion other than that in

our race relations "self-preservation must be the White man's law." So they advocate segregation. But such an approach to the question is not only futile but fatal.

Our common loyalty to South Africa, and no one can doubt the loyalty of the African in these days, our interdependence and our common humanity, if these are admitted, surely demand of us to live and work together, yea, together evolve a humane formula for interracial goodwill. Further, the preaching of the idea of segregation as the panacea for our racial ills not only enables repressionists to "mask their policies in fine phrases," such as "the African once segregated will develop unhampered his national genius," but actually hinders reforms based on the presupposition that White and Black will continue to live together. White South Africa should not depend on segregation as a way out of this racial impasse. It is not only too late to think of it now but as an idea generally born of fear and an unjustified sense of intrinsic superiority it is unchristian. You cannot love where you fear and love is the only way of life. What is even more tragic from the African's point of view is that this policy of discrimination on the basis of colour which excludes the African from South Africa's body politic and denies him the privileges of citizenship not only fills him with a crippling inferiority complex but also dulls his sense of responsibility to the country of his birth.

We can never overstate this truth that the population of the Union of South Africa is not two million but ten millions and that South Africa cannot work out a national destiny until every section moves along a progressive line. Lord Selborne's figure of the three-legged cooking pot to symbolise the stability of a prosperous South Africa upheld by Briton, Boer and Bantu is not only appropriate but must become the hall-mark of the new South Africa we would build. Its watchword must no longer be White or Black but White and Black, none regarding the other as a menace but each in his own way contributing towards the full harmony of our South African life. It means that South Africans of both races must create here an atmosphere of confidence and mutual sympathy in which the spirit of forbearance, charity and selflessness, which alone can make us live together, will thrive. Is this the mere madness of idealism?

The Rev. H. P. Junod examined the teaching of Christ and His first followers about "Race Relations." Salvation was universal; sacrifice for others was a fundamental principle of individual and social life; those who caused stumbling were in grave danger. Race relations were, fundamentally, daily racial contacts. The fact of race might be capital in its origin, but it lost its importance more and more as humanity developed. Exclusive consideration of language, like over-emphasis on race, had its dangers. For Christians, the only possible universal principle of thought and action should be "Every individual human being I meet, I meet with Christ. Between him and me the Saviour stands. Every social need I meet, I meet with the spirit and as a citizen of the Kingdom of God." It was a question of conscience. Could we support colour bar prohibitions in industry, in wage determination, in education, with Christ?

CHRISTIAN TEACHING IN RELATION TO THE SOUTH AFRICAN ECONOMIC ORDER

Mr. J. M. Nhlapo, B.A., of Wilberforce Institute, spoke next on the above subject. Professor Murray should

have preceded him but was unable to be present. *Mr. Nhlapo* felt the professor's absence. He said there was an African fable about a fox looking for a tail but here he was a tail without a fox. *Mr. Nhlapo* gave an excellent summary and interpretation of Professor Murray's pamphlet which many people have been studying in recent months and he also put forward some sound suggestions which will have their place in the official Report. He also made effective use of the recommendations contained in the Tambaram Reports.

Aspects of South Africa's Native problem, especially the inequalities of economic opportunity, were discussed at the next session of the conference.

On the subject of inequalities of economic opportunity *Dr. Alexander Kerr* said that he did not believe that the question was an economic one at bottom. In his view it was a question of social ethics or, in the larger sense, of justice. He did not believe that they would even up the patent inequalities that existed by slogans or by rigid adherence to doctrinaire principles considered in the abstract. The view he held was that not only Christians within the Church but the Church itself as an organised body must elucidate and maintain the principles of equal economic opportunity and clearly declare when those principles were violated.

It need not do this in a contentious way. It must do it in a Christian way, but it must not be silent when inequalities were patent, especially inequalities which were man-made, namely the result of legislative action or the want of it.

In reply to the question: "What standing had the Church in these matters?" he said it appeared to him that those who were nervous about the Church's activity forgot that within its membership were economic as well as religious specialists, that the Church did not speak only by its ministers, but also by its lay members, and it was entitled to accept their guidance and to adopt recommendations that might be made.

In a free democracy every institution must be the eyes and ears of the Executive and the Church, especially so in any issue in which injustice might be done to any section of the community.

Allowing for the late entry of the Native people into industry and commerce, which denied them at present opportunities open to members of other groups, there still remained inequalities which restricted their opportunities. One of the greatest of these, in his opinion, was the low rate of wages, which was considered appropriate to Native service in relation to the service of other groups in the country. Another inequality was the limitation attending training for skilled employment.

The Rev. H. P. Junod said that individuals who wished to preserve their own identities and who asked for preferential treatment at the expense of others, could hardly find support for their attitude in God's heart.

Mr. J. Reyneke, Pretoria University, said sufficient territory should be made available for Europeans, Bantu and Coloureds, as well as adequate facilities for training in scientific methods of farming and other primary industries.

Mr. D. M. Buchanan, K.C., Cape Town, based his address on a pamphlet prepared by Professor A. H. Murray, of the University of Cape Town, which had been circulated before the conference. Professor Murray had suggested that it might be advisable for a body such as the

Christian Council to have a permanent sub-committee for political-economical problems.

Professor D. D. T. Jabavu, of Fort Hare, said a great deal had still to be done to increase Natives' wages in towns.

Rev. W. Samson, of the Presbyterian Church, Pietermaritzburg, asked what was the position of a Communist who was a Christian. It was true that the Communist did what Christ asked men to do in this world.

Senator E. H. Brookes said that in the effort to overcome inequalities of wealth, churchmen should press for wage determinations. They could also urge that the wages of domestic servants and farm labourers be increased. Much could be done to mould public opinion in the matter of better wages and conditions for Native employees.

WHAT FORM OF CHRISTIAN ORDER IS POSSIBLE FOR A SOUTH AFRICAN NATION?

On Friday morning the Bishop of Pretoria took the chair and led the devotions, after which he called up the Rev. F. J. Berning Malan of the Dutch Reformed Church, Three Anchor Bay, to speak. This address was one of the high spots of the conference. Dr. A. W. Wilkie in the previous session had stressed the need for courageous action and speaking and Mnr. Malan is not the man to turn down that kind of challenge. He said:

"There is no doubt that mankind is once more on the move. The very foundations have been shaken and loosened, and events are again fluid. The tents have been struck, and the great caravan of humanity is once more on the march!" Thus spoke Gen. Smuts in December 1918.

Twenty-four years later these words are even more true and applicable than they were then. Mankind is really and truly on the march! Old systems are dying, as the Old World is gradually going into the shadows. The New World is suffering the birth-pangs of new things. The world is marching. . . . to what? Nearly everyone you meet is talking about a New Order, a new kind of society, a new way of life. What will this New Order be like? There is a marked anxiety, especially amongst Christians, when the future looms darkly on the horizon of the imagination. What will the world of men be like, when the War is all over? Those of us, who are satisfied with the democratic way of thinking and living and expressing ourselves, view with some perturbation the possibility that life may be fundamentally changed for us in all respects. This is especially true, when we think of our religion and the Church of Christ, should the Christian Order be superseded by some other Order, which may pretend to be *Christian*, but is in reality *Pagan*. The *Totalitarian Order* certainly does not appeal to the Christian. What we have seen and heard of it thus far has only tended to convince us that, basically, it means the overthrow of Christianity. It means the introduction of the worship of the Golden Calf once again in the form, or rather, the mystic elements of Blood and Soil. It means the abolition of all true religious liberty and freedom of conscience, and the replacement of these things by a system in which the Church will only be tolerated in so far as it can be used as an instrument—political or otherwise—for the establishment and advancement of the ultra-nationalistic view of life and the world.

Christianity, on the other hand, views the world from a theocentric standpoint. As Christians we are absolutely convinced that this is the only angle from which to look at life and the world, viz. the Will of God. This Will must be done on earth as it is done in Heaven. We are nothing but the instruments which God uses for establishing and working out His Divine Will. That is the only Order which will do justice to both sides and develop the latent possibilities in every individual man and woman.

In a Christian Order for a South African nation there must be the following considerations: *In respect of the Individual* :—

- i. Absolute freedom of conscience.
- ii. Full opportunity for personal development.
- iii. Common rights to essential services.
- iv. The duty of personal contribution to the common welfare.

In respect of the State there must be the following :—

- i. Representation in the Government of the State of all its divers interests.
- ii. Corporate responsibility for the welfare of all.
- iii. A measure of public control of private interests in the service of the community.

From the foregoing it is evident that any form of Government which denies full liberty or the rights of a common citizenship, or which suppresses or disregards individuality, or which relies on force and the motive of fear,—such a form of Government is definitely un-Christian and certainly not suitable to establish and promote a Christian Order in this country.

Perhaps we can best sum up the ideal Christian Order for this country in the following words :—

It will educate its people for a common citizenship of the State. It will progressively share its civilisation with the uncivilised. It will welcome the advance of individuals of any race and will accept them for what they have become, without regard to what they were originally. A South African Christian Order will value and develop individuality of race and character. It will give full representation to every race and interest in the Government of the country, inviting all in the common service of their land.

The Rev. H. C. Williams said that it was a severe criticism of our Faith, that it should be necessary to ask, "What form of Christian order is possible?" Could there be more than one form? First, the Christian Church must decide exactly what she believes and she must defend that belief with all her power. Secondly, the Church must busy herself now, not so much with creating society, but with creating the creators of society. "The Church will only achieve the initiative when we have created so solid a body of Christian public opinion that its voice will prevail over vested interest, self-interest, and lack of interest." It has been said of Communism that "until the world is Christian, Communism will be impossible; and when the world is Christian, Communism will be unnecessary." In South Africa, interest in and knowledge of race relations and economic relations must no longer be regarded as the eccentricity or prerogative of a few. The third condition of the coming of the Kingdom of God in our land was, that we must lay the foundations of our Christian order in the present generation of scholars. We had yet to prove what divine power could do for them. The present education of South

African youth was irrelevant to the problems with which South Africa is faced. The speaker pleaded for organised contact with some of our racial, social, and economic problems, contact inspired by religious conviction. The burden could not be thrown upon the family, for family life itself was at stake when the Church did little to balance the social and economic forces which hastened its disintegration.

The Rev. Z. R. Mahabane, of the Methodist Church, Kroonstad, declared that extreme poverty among the Natives, moral degeneracy among women, moral depravity of youth, which had taken the form of juvenile delinquency, undernourishment, malnutrition and heavy infant mortality, were the results of the inequalities of economic opportunities.

Mr. D. Malcolm, Chief Inspector of Native Education in the Natal Education Department, was of opinion that primary Native education should be taken over by the Union Government. It would be impossible to bring in compulsory Native education at a stroke of the pen, because there were neither buildings nor teachers. Urban areas might first of all be brought under a scheme of compulsory education, but it would be difficult to apply it to rural areas immediately. It was not quite true to say that because of a lack of opportunity, many Native children were out of school. The indifference and apathy of the Native population was a big contributory factor.

Mr. R. Dunlop, Maritzburg, pointed out that there was no colour bar in the Wage Act. In solving economic problems the gulf between the high wages of the skilled and the low wages of the unskilled had first to be bridged. Higher wages for the lower paid groups could not be obtained unless there was a reduction in the high wages of the skilled groups. Skilled wages were already too high.

AN INTERPRETATION OF THE CONFERENCE

On the closing afternoon of the conference the speaker was Dr. R. H. W. Shepherd, Principal of Lovedale. He opened his address by saying:

May one not say at the outset that the very holding of the conference is a sign of vitality in the Christian forces of the land? The Government and other bodies are thinking and planning for what the immediate years and the post-war years must bring. It is not for the Church which, despite all that is said, has been in the van of progress throughout the generations, in this land as in other lands, to lag behind in the most fateful time of history. Has it no word of its own to speak? Of all bodies on the earth the Church of God should be the most forward-looking, the most courageous, the most catholic-minded, yes, and when needed, the most revolutionary, sure that in seeking a cleaner, happier earth, it is walking after Him Who came that men might have life and might have it more abundantly.

May one not say also that the holding of this conference is a sign that the Christian Council of South Africa has passed beyond the shallows in which its early years were spent and is now on the open sea? Some of us would fain believe that it is a ship through which God is to bring the Christian forces of this land, and with them the people of the land, to the haven where they would be.

"Fellowship of faith and service." The phrase is not mine, but no words could more pregnantly sum up my interpretation of this Conference. Fellowship! Many

hearts have been "strangely warmed" by the fact that some forty churches, missionary societies and other Christian bodies have sent their representatives here. We have a microcosm of the Church in Southern Africa—a great diversity, but a great unity in diversity. Our affiliations are so different, our ways of worship, our traditions, our nationalities—notably in some cases our accents!—and yet here we have been fused, for some days at least, into one body. To some of us who hail from north of the Tweed, no words seem so fitting to express our thoughts and emotions as do those of the 133rd Psalm, as given, not in King James's version, but in the Scottish metrical version, which in our secret hearts we think better than even the original Hebrew!

"Behold, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell"—and so on.

And if there has been a whisper that our unity was not complete because we did not all meet at the same Table of the Lord, then I think there is a New Testament word that covers it: "When that which is perfect is come, then that which is *in part* shall be done away."

Meantime let us join hands where we can and how we can. The things that unite us are more than the things that divide. Do not the words of John Wesley, when he faced men of different opinions and different churches, apply to us? "Give me thine hand. I do not mean, be of my opinion; you need not. I do not expect nor desire it, neither do I mean I will be of your opinion. . . . You need not endeavour to come over to me, or to bring me over to you. Only give me thine hand. I do not mean, embrace my modes of worship, or that I will embrace yours. I have no desire to dispute with you for one moment; let all matters stand aside, let them never come into sight. If thine heart is as my heart, if thou love God and all mankind, give me thine hand."

It is to be hoped that in diverse ways the unity that has marked this Conference, and the unity of the months that went before, will be maintained and advanced in the years that lie in front.

THE NEED FOR THOUGHT.

I interpret also this Conference as a call to more thought on fundamental national issues in the light of the teaching of Jesus. The Conference justified itself before the first meeting opened by the remarkable number of discussions groups—over one hundred of them—in all parts of the country working in preparation for these days. Some of these, I understand, were very unclerical and lively and provocative affairs, which was all to the good! But they point beyond themselves, as this Conference points beyond itself.

I interpret this Conference as a declaration that the Christian forces of this country are to take a deepened interest in the application of the eternal principles of Christian justice in the political, the economic and the social spheres. As Christians we have a political duty to secure right economic and social conditions because these form the sphere of life and decision for the multitudes. We must shoulder responsibility for seeking to guide national action in accordance with Christian moral standards. To fail to do so would be to confess that Christianity has nothing to say about large tracts of man's life. Government has recognised education as coming within

the context of Christian thought and action. Social and economic development ought to be seen in the same context. We have one Christian concern—to enrich the common life in the Father's world. And in pursuing this the Church must point to those features of our existing society which are contrary to divine justice and which act as stumbling-blocks, making it harder for men and women to live the Christian life.

In closing, I interpret this Conference as dedicating itself to certain things. These are admirably stated in the findings which have been accepted. We dedicate ourselves to these objectives, in the individual and in the national spheres. Let us be under no illusions. These things will not be easily attained.

IN CONCLUSION.

An impressive service of dedication conducted by Dr. A. W. Wilkie brought the conference to a close.

To the Principal, the Wardens of Hostels, the Boarding-Master and others at Fort Hare a great debt of gratitude is owing for all that they did for the conference. The arrangements were well planned and carried out. The seating in the conference hall could not have been improved on. I think I might mention that the hall possesses a gallery high up behind a grill and this was always crowded

with African students. They had, of course, no part in the proceedings, but occasionally the conference would lapse into silence only to find "the gods" were still applauding.

For the undoubted success of the conference the gratitude of those present could not find adequate expression but that much of it was due to the work and forethought of the officers of the Christian Council all were agreed on. These will ask for no more thanks than seeing "Christian Reconstruction" objectives making headway throughout the land. To most people present this conference will always be associated with the name of the Honorary Secretary of the Christian Council, the Rev. E. W. Grant.

So must end the impressions of a memorable conference, one which an African delegate who has a vast experience of conferences and who knows what they are worth, described as a miracle. So be it, for this land has need of miracles—the kind which like works of genius are ninety-nine per cent hard work. The conference has supplied the vital spark, the mysterious germ which is the beginning of life—the Church (laymen and clergy)—must see to its growth and nourishment.

"I am come that they might have life, and that they might have it more abundantly."

Findings of the Fort Hare Conference

I. THE FOUNDATION OF FAITH.

1. We affirm our belief in the Sovereignty of God and the Lordship of Jesus Christ as the sanction for the supreme value we attach to human personality and the ground of our concern for social reconstruction.

2. We believe that God's purpose for men, as revealed in Christ, is (a) universal in scope, (b) redemptive, (c) corporate, (d) eternal; i.e. as wide as life itself but not confined to the temporal order.

3. We believe that the challenge of Christ is, in the first place, to Christian people, individually and corporately. The example of genuine Christian behaviour is the most potent of all Christian influences without which mere words will be ineffective.

4. We believe that if the Christian faith and way of life are to prevail in the modern world, they must be commended by rational persuasion as well as by zeal and fervour.

II. THE FAMILY.

1. Believing that a high quality of family life is essential for the wellbeing of a community, we maintain that Christians should do everything possible to improve and safeguard family life.

2. The rapid disintegration of family life demands, among other things, better preparation of young people for marriage, and increased facilities for adult education.

3. The conference considers that a wage-earner supporting a family requires a much higher income than a single person without dependents, and that this should be assured, either by a system of family allowances, or by some other equally effective method.

III. RACE RELATIONS.

1. We believe that Christians should ponder the implications of the Prime Minister's statement that the

population of South Africa is ten millions and not two millions.

2. The relations between racial and other groups in South Africa should be those of mutual respect and service, and should not be based on claims of superiority, or accusations of inferiority, which are contrary to the mind of Christ.

3. Any naturalistic teaching of racial or national superiority is incompatible with the teaching and example of Christ and the implications of the Gospel.

4. To combat the temptation to generalise about other race groups, we urge the importance of personal contact between Christians of different races. Though separate worship may normally be advisable by reason of language and other causes, we believe that occasional joint worship is a helpful practice.

5. A valuable contribution to the solution of the race problem can be made if masters and servants of all races will consider each other's welfare in the Spirit of Christ.

6. We believe that the true interests of White and Black races in South Africa do not, in the long run, conflict. Trusteeship should be the spirit in which Europeans should act towards the more backward non-Europeans, bearing in mind that the ward is coming of age and then trusteeship must become partnership.

7. In the matter of segregation and the colour bar, we urge that every Christian should examine his own conscience in relation to race prejudice; should seek to understand the causes of such prejudice in himself and others; and further, that dispassionate study of the whole problem is necessary with immediate action on matters on which there is general agreement.

8. We gratefully commend the work of Joint Councils and of the Institute of Race Relations.

9. We feel that the time is ripe for Africans, Coloured

People and Indians to be given increased responsibilities through representation on Town, City and Provincial Councils, and in Parliament.

10. Recognising that South Africa is an economic unit, in which it is essential to the welfare of the country that all races should make the fullest contribution of which they are capable, we hold it to be contrary to Christian principles that one race should seek to hold another in permanent inferiority of status, or make arbitrary and discriminating conditions of progress.

IV. SOCIAL AND ECONOMIC SECURITY

1. We believe it is incumbent upon all Christian people to work for the establishment of social security for all.

2. We believe it is the duty of every Christian to work for the removal of distress and poverty in South Africa, remembering that the abolition of poverty will mean very heavy sacrifices on the part of the more privileged sections of the community.

3. We believe it should be the concern of the State to see that exploitation of labour and arbitrary restrictions on employment are abolished; that opportunities of progressive work and service are open to all; that together with a living wage and adequate housing, national health services are available to all; that opportunities of social life and recreation are provided; and provision against unemployment, sickness, disability and old age secured.

4. Believing that the true end of economic activity should be the welfare of all the inhabitants of the country, we hold that the wellbeing of the employee must be a primary concern in any business; that encouragement should be given to the development of a sense of partnership between the employer and the employed, both in the conduct of the business as rendering a common service to the community, and in the sharing of the profits of the industry; that while our present capitalistic system prevails, free right of combination should be accorded to all groups of workers, as to the employers.

5. We believe that an organised effort should be made immediately to secure higher wages and better conditions of living for Native and Coloured servants and Native and Coloured farm labourers, and also for mine-workers and municipal and government employees; further, that wage determinations for semi-skilled and unskilled workers should be aimed at and enforced in all areas. Moreover, amongst Africans in particular, there is need for the encouragement of thrift.

6. We consider that private interests of whatever kind must be subject to the condition that they do not conflict with the public welfare.

V. EDUCATION.

1. We maintain that educational facilities should be available for every child of whatever race in the primary stages, and thereafter for every member of the community for such training and instruction as may suit his individual capacity, and prepare him for the highest service of which he is capable for his fellowmen.

2. We are of the opinion that the present system of financing Native primary and secondary education in the Union, notwithstanding the substantial increases in appropriations in recent years, is inadequate in practice and unsound in principle. We urge the adoption of some more scientific and equitable system such as that of *per capita* grants payable, as far as may be necessary, from general revenue, which would enable the appropriations to

keep pace with the necessities of the situation. We must not stop short of nation-wide elementary education.

3. We urge that steps be taken, with the co-operation of farmers, to provide suitable educational facilities for the children of farm-labourers of all races.

VI. OUR FURTHER CHRISTIAN DUTY.

1. We urge upon Christians working for social reconstruction in South Africa, the need of a realistic understanding of the past and present history of the country, with patient persistence in working with others toward what they believe to be the mind of Christ for South Africa.

2. The Church must busy herself with creating the creators of a Christian society.

3. Legislative and administrative reform can never relieve the individual Christian from the responsibility for alleviating particular hardships with which he comes into contact.

4. Believing that it is in the present generation of scholars that we must lay the foundation of a more Christian order and that the education of young people in South Africa is at present largely irrelevant to the problems which confront us, we maintain that it is a matter of urgent importance that the Church should devote herself to the promotion of an education basically Christian and socially relevant.

5. This Conference calls upon its members in their several localities to form study groups to consider the various problems which have been discussed, with a view to such action as they may find possible.

6. The widely prevalent interest in Communism, particularly in view of the spirit displayed by the Russian peoples in the war, constitutes a challenge to Christian people to study dispassionately and seriously that ideology in its relation to the truths of the Revelation in Jesus Christ to which Christians stand fast.

7. As a practical step of very great importance in working for social reconstruction in South Africa, we urge that English-speaking people should consider whether it may not be a Christian duty for them to learn Afrikaans so that they may at least be able to understand that language.

VII. ORGANISATION.

Among the resolutions and suggestions passed for action to the Executive of the Christian Council are the following:—

1. That one of the results of the conference should be the appointment of a permanent Sub-Committee of the Christian Council to give attention to political-economic questions, and to seek to make Christian ethics effective in their determination; and that such a Sub-Committee should arrange for local groups in the principal centres of population to act as corresponding and locally executive bodies.

2. (a) That an Information Service be set up to lead to social reconstruction on a Christian basis by creating an enlightened and informed public opinion; first, inside the Churches; secondly, inside other idealistic bodies such as Toc H, Rotary, Scouts; thirdly, among the general public.

(b) That, as a challenge to immediate, fearless, organised action, the Christian Council present a minimum programme of reform to the Churches and other bodies here represented.

Durban up-to-date (of Writing)

DURBAN is a wonderful place to be in just now; that is, if you can get in. Most of the hotels will welcome you at a daily tariff, some at a weekly tariff—very few, and they doubtfully, will take you on monthly terms. And if you do get in you must watch your step if you would keep the precarious footing you have obtained. Make no complaints whatever. Unless you're well-to-do, which I am not, and enjoy paying 20s. to 25s. a day or £6 per week for yourself and for each member of your family at one of the "leading" hotels you must know that monthly or permanent boarders are everywhere regarded as very small beer and can be replaced from a waiting list very easily. You may be told that "your room is wanted" and you will then tramp the city during the next four weeks—looking in vain for some hotel or boarding house, or flat, or furnished apartment that will condescend to take you in at the moderate terms you are able to pay. No, the Y.M.C.A. and the Y.W.C.A. are full to overflowing—like every other hostelry they have a long waiting list.

Now during your search you may discover, as I have discovered, a peculiar characteristic of the Durbanites. I wanted to find the office of the Overseas Service Families Club. "Oh yes, you'll find them at Salisbury House" I was told. Arrived at Salisbury House I find that they have been there but are now in Masonic Grove. Off to Masonic Grove to be told helpfully and courteously, that "You'll find them in Gardiner Street." (It was not the first of April I'd have you know.) In Gardiner Street I wandered up and down looking for some outward sign of the club. Finding none I entered a bank (at least I think it was a bank, but I was by now a bit tired and dazed) and enquired of a clerk where the club premises were. He looked at me as if he thought I was not quite all there, and when I repeated my question made such incoherent sounds that I began to think that he too was not all there. Fortunately from the back came an intelligent man who had heard my query and he very kindly brought me out and showed me the office I wanted. Now this sort of thing has happened to me three times during the past few weeks when I was looking for certain other offices, and I begin to think it is the way in which Durban folk have of shewing you the beauties of their city. For they're mighty proud of their town and indeed I don't wonder. One night I was sitting in the passage of the Addington Hospital waiting to have a blood test taken. There were over fifty others similarly waiting, and naturally we chatted. I remarked to the man sitting next me that I thought the Durban climate in winter was hard to beat. As he didn't reply I added "Don't you think so?" Slowly and solemnly he answered: "Hard to beat? Its the finest climate in the world all the year round. I've lived here all my life and I ought to know!"

Just now we're all expecting a Japanese invasion or at any rate that we shall be shelled from the sea or bombed from the air. Last night the first real "alert" sounded and caught me and thousands of others away from our homes. There was the usual "black out" which all but motorists took very seriously, but what interested me was that the hundreds of Empire soldiers, sailors and airmen who were walking the streets when the lights went out almost simultaneously burst into song. Whether it was

they felt more at home in a "Blackout" or wanted to cheer us South Africans up I don't know, but the inspiring song "She'll be coming round the mountain" swelled like a great chorus through the city.

Personally I don't think the Japanese will want to land here. You see, being non-Europeans, they wouldn't be allowed to ride inside the trams and trolley-buses, nor could they get refreshment at any but Indian bars. Tea shops and hotels would not serve them. They won't serve even our gallant allies, the Chinese, who wander up and down the streets just now in large numbers. If the Japanese know all this—as they probably do from the past experiences of their nationals—who were of course, all spies—they certainly won't want to come.

Durban is a city of contrasts. You may walk up West Street any day and pass fashionably-dressed European women and before, or beside, or behind them, quite unselfconscious in her strange setting, an African woman straight from a Zulu reserve,—bare feet, ankles covered with brass rings, rings too below her knees, bracelets on her arms both near the wrist and near her shoulders, her body hardly concealed by an apron, beadwork and a gaily coloured scarf over her back—on her back too, often, a baby strapped—and surmounting all, her much admired head-dress which somehow reminds me of pictures of the Queen Anne style of feminine hairdressing. On the same pavement you pass a bathing belle come up town in the tightest of jerseys and the scantiest of pants, and following her a graceful Indian woman in her flowing *sari* of beautiful colours.

At the present time all the builders in town seem very busy—half of them erecting new flats, hotels, mosques, the other half delving underground to excavate and line air-raid shelters. It's hard to say which are the wise and which the foolish. Time will show. Perhaps the first set are the optimists and the second lot the pessimists but who can tell?

Another contrast: Durban main streets boast many fine buildings, sky scrapers and pillared architecture but in the yards of these business houses with their imposing facades are to be found Africans living in overcrowded slum conditions. Walk down the lanes that skirt some of the main blocks in the city of a Sunday afternoon and if the yard door is open you will see sights that may surprise you.

For its size I believe Durban has as many agencies and institutions working for the social welfare of its less fortunate citizens and inhabitants as any other large town in the Union. The list of social agencies issued by Social Services is most impressive. By contrast never have I seen such appalling squalor—not even in the East Bank Location of East London—as is to be found in one of the Durban locations, Blackhurst. Yesterday's paper reported that eight stabbing cases were admitted to the Addington Hospital from this area alone last Saturday night and these were only affrays that were serious enough to be reported. In addition there was one fatal case. God and the Devil alone know what happens there during a blackout; no police, no wardens dare enter the area then, I am told.

Durban is the most colour-conscious part of South Africa I have ever been in. Some old Natal-born people

seem to suffer from a "Sammy" complex with which unhappily they infect others. Their parents built up their sugar estates, their businesses, with the help of illiterate, indentured "coolies." And despite the fact that the descendants of these "coolies" include doctors, advocates, college lecturers, ministers of religion, business men and large landowners (worth tens of thousands a year) every Indian remains to them a "Sammy."

And, now here is the contrast, Durban is the only place in the Union where I have worshipped in a church with a congregation consisting of Coloureds, Africans, Indians and Europeans all mixed up together, and the only town I know of with a private theatre which has no colour bar.

In one respect Durban folk have become famous during recent months: by their hospitality to the Imperial troops who call here. Meals are given free or at the lowest

possible tariff to thousands of service people—at one canteen alone they served 47,000 meals during the month of May—at another a record was made by the serving of 1700 meals in one afternoon. Free entertainments are given to the troops nightly in the City Hall, free dances in the amphitheatre; City transport is free to all men and women in uniform. There can be scarcely a house, a flat, a hotel where English sailors, soldiers and airmen are not hospitably entertained and made to feel at home. Our boys "up North" can always be sure of a kindly welcome when they visit an Imperial mess. "You're a South African? Come along in—we shall never forget, nor be able to repay, the wonderful hospitality we received in Durban." And in this case there is no contrast nor comparison.

X.

Religious Education

WAS it only coincidence that immediately after the Fort Hare conference, there was a Vacation Course at Grahamstown on Religious Education? It certainly was no coincidence that some of the delegates to the conference attended the course also. For at the Training College an attempt was made to grapple with the problem of Religious Education—surely one of the greatest of all the problems facing both Church and State. Christianity is a religion rooted in history—it has a factual basis for its ethical and spiritual manifestations. If children grow up without knowledge of this basis—how can we expect them to be convinced of the validity of the Christian ethic?

It was with the presentation of the factual basis that the Course at Grahamstown was primarily concerned. In History and Geography, for example, the educator has in recent years changed the presentation of the facts; though the facts themselves remain unchangeable. But in Scripture new teaching methods have still to be adopted. Only too often Scripture remains for the child a lifeless subject.

Now our teachers are fully aware of this. So, being given this opportunity to learn how to revitalise Religious Education, about ninety men and women came to the Vacation Course. The Course was planned to help the teachers in three different ways. Firstly, there were theological lectures designed to improve the teachers' own knowledge of the thought and message of the Prophets, St. Paul and Our Lord. Secondly there were demonstration lessons which showed the teachers "how it can be done." Thirdly there were discussion in which the teachers were asked to face the application of their lessons to practical problems—the race question, how to teach sex, and the like.

As you see, a most comprehensive programme. Perhaps too big for a week's course. But it was a worthwhile effort at solving one of the chief difficulties which lie in the path of him who would reform the teaching of Scripture. The reformer goes to the teacher who, though in sympathy with him, objects, "But how *can* I teach Scripture? I spent months learning how to teach this, that or the other subject—how do you expect me to teach Scripture without adequate training?"

This training cannot be given in a week. Yet after a week of such intensive tuition as was given by the Training College staff, any teacher could approach the subject with greater boldness—boldness born of knowledge.

The Cape Education Department is to receive the following interesting suggestions, put forward by the Cape teachers present at the Course. They reflect the fact that teachers feel that there is a pressing need for the better equipping of Religious Knowledge teachers. Here are the suggestions:—(a) The provision of Refresher Courses for acting teachers, under the aegis of the Department. (b) The appointment of one or more Instructors or Organisers for Religious Education. Such an appointment has precedent in most other subjects of the curriculum, and has been found valuable by the Union Education Department. (c) The provision of an optional course in Bible Study in Group D for the Primary Teachers' Certificate. (d) The provision of Primary Higher Courses in Religious Education in Coloured and European Training Colleges. (e) The revision of the Primary School Syllabus in Religious Knowledge, and the provision of a syllabus for High School standards."

There is nowadays a new awareness of the need for living Religious Education, if the post-war reconstruction is to be built on sound foundations. This Vacation Course with its members drawn from every kind of school in the Union, is a sign that this awareness is widespread and infused with a sense of urgency.

W.M.M.

SCHOOL SERVICES AND PRAYERS

The United Society for Christian Literature is offering for a few coppers a booklet *School Services and Prayers* by R. J. Seal. This is not first time the U.S.C.L. has been helpful in this most difficult matter of how to make school prayers vital. If in a school the teacher were to use *Worship in School* and the children were to have *School Services and Prayers* that school would find that Prayers were not a duty but a joy.

New Books.

Native Courts and Authorities in Northern Rhodesia, by Kenneth Bradley. (Mindolo Book Depot, Kitwe, N. Rhodesia, 6d.).

The writer of this booklet begins by tracing the beginning of the system of governing Africans in Northern Rhodesia through their own institutions to the influence of the success of a similar experiment by Lord Lugard in Nigeria and he goes on to describe very simply and clearly how the Native courts, Native Authorities (which are akin to South Africa Native local councils) and Native Treasuries established in Northern Rhodesia work. At the end he gives a brief description of how Northern Rhodesia as a whole is governed. In this way he shows the place of the Native institutions in the larger unit.

The most interesting section is the one which deals with Native Courts, which seem to have extensive powers as they try all civil cases and all criminal cases connected with Africans except cases of death, rape and witchcraft. The courts have full authority to impose fines and order imprisonment. All the trials of cases are based mainly on the law of custom.

If the courts are meant to be permanent, to an outsider it would have been interesting to know the provision the Government of Northern Rhodesia is making to equip educationally the chiefs and elders or their successors who compose these courts, in the face of the social changes which must take place when ultimately customary law must be replaced by written law.

The booklet, however, will be helpful in enlightening the people for whom it is intended about how they are governed and it will no doubt help to increase their interest in their affairs. To the general reader it will be of interest for the purposes of comparing the system described with the policy of his country.

J.J.R.J.

The Jew in the Christian World, by Hans Kosmala and Robert Smith (S.C.M. 6/-).

This is a much more profound book than any other we have read on this subject. It penetrates deep into the religious life of Jew and Christian and looks there for the roots of the Jewish problem. This is its main original contribution. The reader is spared lists of notable Jews and instances of brutal anti-Semitism. Instead he is given an objective account of how modern Jewish and Christian attitudes arose—the manifestations of these attitudes in pogroms, for example, are taken for granted.

In other words there is a new approach to the problem. It is not the Jew as citizen who meets the Christian as citizen; nor is it the cultured Jew meeting the cultured Christian; still less the persecuted Jew confronting the persecuting "Christian." It is the Jew as religious man who meets the Christian. Not only is religion not excluded from the discussion, it is made the ground of the whole book.

Nevertheless much of the book is devoted to explanations and descriptions. Mr. Kosmala and Mr. Smith have so many things to tell the reader, apart from arguments to put forward, that the book becomes an interesting guide to the world situation. It is sad that South Africa appears only as a place where anti-Semitism is growing. South Africa is compared unfavourably with Calvinist

Holland where a Nazi anti-Semitic legislation is opposed by Church and State.

Although the work of two men the book is unified and clear. Its most disappointing feature is that the solutions offered in the last chapter are not very convincing. Or at least we are not told that heaven is round the corner. The diagnosis of the Jewish problem is excellent; the prognosis remains uncertain.

W.M.M.

Water and the Land. Clements and Topham. O.U.P. Humphrey Milford. 1/-.

Field Marshal Smuts urges us to think, not of South Africa only, but of other parts of the African continent, and here is a case where such thinking will help the Union.

This little book is one of a series on African Welfare, and though it deals with Nyasaland, a country of lakes and rivers, one of its main themes is soil erosion and how to check it. The authors have had long experience of this in the Forestry Service, and one of them has devoted his whole time for three years to combating this evil.

The treatment is scientific but simple; it is well illustrated with clear diagrams and good photographs mainly of Nyasaland, indeed one sixth of its modest 58 pages consists of pictures, and the outlook is modern.

It makes a useful handbook for those who are engaged in the work or the teaching of proper care for the soil.

C.A.P.

Fort Hare and Lovedale Notes

The second session opened in Lovedale on the 15th July and at Fort Hare on the 18th July.

We extend a warm welcome to Miss Triste Tsewu, B.A., who has joined the Lovedale staff.

Congratulations are extended to Mr. and Mrs. Barnard on the birth of a daughter on the 22nd July.

Sympathy is extended to Mr. and Mrs. Pilson who have received news that their son Bobby is missing and is believed to be a prisoner of war.

We regret to record the death which occurred at Cambridge, C.P., on the 26th July of Miss Rosalind Blyth Stewart, daughter of the late Dr. and Mrs. James Stewart of Lovedale.

The passing of Dr. W. G. Bennie.

After a long illness Dr. W. G. Bennie, the well known author of Xhosa books and an ex-Chief Inspector of Native Education in the Cape Province, passed away in the early morning of Tuesday, July 28th, in the Alice Hospital. He was buried in the Alice Cemetery on the following afternoon, after a service Under the Oaks at Lovedale. To his widow and family we extend our sympathy. We hope in the next issue of *The Outlook* to pay tribute to his memory and his distinguished career.

The Rhodes-Livingstone Papers

1. **The Land-Rights of Individuals among the Nyakyusa.**
By Godfrey Wilson. 1938. 52 pp. 2/-
2. **The Study of African Society.**
By Godfrey Wilson and Monica Hunter
1939. 21 pp. 6d.
3. **The Constitution of Ngonde.**
By Godfrey Wilson. 1939. 86 pp. 2/-
4. **Bemba Marriage and Present Economic Conditions.**
By Audrey I. Richards. 1940. 123 pp. 2/-
5. **An Essay on the Economics of Detribalization in Northern Rhodesia, Part I.**
By Godfrey Wilson. 1941. 71 pp. 13 tables 2/-
6. **An Essay on the Economics of Detribalization in Northern Rhodesia, Part II.**
By Godfrey Wilson. 1942. 82 pp. 8 tables 2/-
7. **Economy of the Central Barotse Plain.**
By Max Gluckman. 1942. 124 pp. 24 photographs, 2 maps, 4 diagrams, 8 charts 4/-

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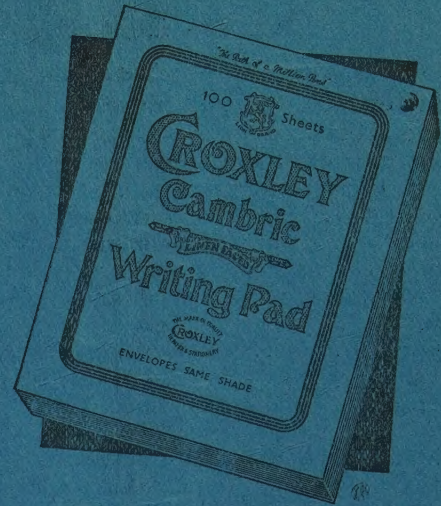
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TSWANA PUBLICATIONS.

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Lokwalo lwa go Tshela Sentle. Lo kwadilwe ke Dr. N. Macvicar, M.D., D.P.H., le Dr. P. M. Shepherd, O.B.E., M.B., Ch.B. (Tswana Health Reader, English and Tswana).	2	6	2	9

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